

# SUGGESTION

A MONTHLY MAGAZINE

Vol. IV. No. 2.

CHICAGO, ILL., MARCH 1, 1900.

Subscription Price, \$1.00 per annum.  
Single Copies 10 Cents. Foreign Sub-  
scription, 5 Shillings per annum.

DEVOTED

TO

•The Study•

AND

ADVANCEMENT

OF

SUGGESTIVE

THERAPEUTICS.



ALSO

TO THE

•Scientific•

INVESTIGATION

OF ALL

OCCULT

PHENOMENA.

GEO. BIESER, M. D., NEW YORK CITY, N. Y.

HERBERT A. PARKYN, M. D., C. M., EDITOR.

## HYPNOTISM

Published Monthly by SUGGESTION PUBLISHING CO, 4020 Drexel Boul., Chicago, Ill.

COPYRIGHT 1900.

ENTERED AT CHICAGO, ILL. POST OFFICE AS SECOND CLASS MATTER.



# SUGGESTION

## CONTENTS FOR MARCH, 1900

Suggestion; Its Application in	
Obstetrics.....	George Bieser, M. D.....41
Magnetic Massage.....	J. H. Taylor, D. S. T.....44
Present Status of the Medical	
Profession .....	.....46
Manual Suggestion.....	S. F. Meacham, M. D.....47
Medical Systems.....	Sidney Murphy, M. D.....50
Suggestive Therapeutics.....	David A. Strickler, M. D....54
Horrible Remedies.....	.....57
Biographical Sketch of Dr. Geo.	
Bieser .....	.....59
The Spiritual Significance of Sug-	
gestion .....	Mary Scott Fielding.....61
The Prize Competition.....	.....64
A Clinical Report.....	Herbert A. Parkyn, M. D....69
The Legend Beautiful.....	.....71
EDITORIAL—	
Our Advertisements.....	.....72
Something for Nothing.....	.....72
Rapidly Increasing Circula-	
tion .....	.....72
Liquid Magnetism.....	.....72
Rational Treatment.....	.....73
Electro-Therapeutics.....	.....73
Carried Off Prizes.....	.....73
Vril Cordial.....	.....73
The Smith Premier.....	.....73
The New Finger— <i>Coup de</i>	
<i>Grace</i> .....	.....74



# SUGGESTION.

"Man's whole education is the result of Suggestion."

VOL. IV. No. 2.

CHICAGO, MARCH 1, 1900.

\$1.00 PER YEAR.

## SUGGESTION; ITS APPLICATION IN OBSTETRICS.

GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY, N. Y.

AT the present day when so much of the physician's attention is devoted to the study of pathology and especially bacteriology, it would be more desirable were he to study the living body, study health and its maintenance, study how and to what extent the organism *per se* corrects functional and organic disorders. There is no fact in science more fully established than that the living organism is in itself adequate to the cure of all its curable diseases. This is the *vis medicatrix naturæ*, this power of the organism to help itself. Surely it is not only to the physician's but also to the patient's benefit to have the workings of this inborn and inherent curative power thoroughly understood, and intelligently directed, in order that these workings may be assisted by the physician, and not hampered by means and agencies foreign to the organism, provided always these means or agencies aforesaid can be avoided.

The study of psychology, physiology, and pathology, has established the additional fact that suggestion given in the proper way can bring about the normal or favorable nervous and mental states necessary for the rapid and successful correction of functional disturbances in the physiological economy. The modern use of suggestion, in the suggestive

condition, to stimulate the organs of nutrition, elimination, and correlation, or the use of suggestion for the relief of pain certainly does not militate against its being a rational therapeutic procedure; inasmuch as the suggestion in question is employed for a definite therapeutic purpose, and is based upon a definite knowledge of the laws of physiology and pathology as well as upon those of psychology.

By avoiding such terms as mesmerism, hypnotism, magnetism and the like, and by employing rational, dignified, and effective methods, doctors would be more successful in the induction of the suggestive condition and moreover their patients would be free from prejudice, or thoughts and visions of fear, or undue influence. In giving therapeutic suggestion a slavish subjection to ready made formulæ should be avoided. In cases where common sense and experience indicate that medical and surgical agents are better suited to the case at hand, then suggestion should either not be used at all or should be used only as an auxiliary. The psychurgeon (see SUGGESTION for December, 1899, page 108) should be a well trained physician and surgeon.

Among the common disorders of pregnancy, parturition, and the puerperal



state, we may mention disturbances of—  
Digestion—nausea and vomiting, dyspepsia, constipation and diarrhoea.

Respiration—dyspnoea, and laryngeal cough.

Nervous System—neuralgia, insomnia, pruritis, chorea, paralysis, headache, pica, insanity and mental disturbances.

Circulation—anemia, syncope and hemorrhoids.

Secretion and Excretion—ptyalism, retention or incontinence of urine, albuminuria and diminished lactation.

All these ailments in the majority of cases are merely functional disorders, and suggestion will be found to be a remedial agent of great value in their treatment. Suggestion is of undoubted value in rendering more bearable the pains of child-birth, or after-pains. It is also of great value in the regulation of the power and rapidity of both uterine and abdominal muscular contraction. It may also be employed in some cases for the production of anaesthesia where instrumental interference is necessary.

A report of a few cases will suffice to show what can be done by suggestion, so that its value as a therapeutic agent may be understood and appreciated.

Case I. This case will serve to show how ailments of pregnancy can be relieved by suggestion, and how child-birth can be rendered painless. Mrs. M. S., age 24, was pregnant for the third time. The other pregnancies were free from discomforts and the births, accompanied by the usual pains, were in all respects normal. During the second month of the third pregnancy, she developed considerable cystic irritation, with tenesmus, which could only be relieved temporarily by large doses of opiates. Washing out of the bladder, elevation of uterus, drugs and local treatment, gave a little relief for a few days,

but then the difficulty increased. After this state of affairs had lasted about two weeks, the patient being nervous, exhausted with anorexia, insomnia, and a desire for strong opiates, I concluded to try suggestion and stop all local and drug treatment. It was sufficient for me to close the patient's eyes, to show that she was a somnambulist and would accept the most absurd suggestion. The necessary suggestions for the relief of the insomnia, anorexia, constipation, pain, tenesmus and nervousness were given. It was suggested that she had desire to pass water only four times daily, and to bring into action the patient's auto-suggestion it was suggested that repeated drinking of small quantities of hot milk would ease all pain and tenesmus. It was further suggested that she would have a painless child-birth. In four seances (one daily) she was relieved of all pains and the other resulting functional disturbances rapidly disappeared until she became well in every way.

Seven months later, I found her in labor. She was up and dressed, but had called me because she was afraid the child would come too quickly. She felt contractions, but no pain. Examination showed cervix dilated to the size of a half dollar. She was ordered to bed, and then put in the suggestive condition, but sleep was not suggested. It was merely suggested that she could feel everything, would be conscious of everything going on about her, that my hand was warm and would stimulate contractions of the uterus, when placed upon the abdomen, but that she would feel no pain. It was further suggested that the lower genital organs were like rubber, stretching readily, and that she was strong, and would get her baby rapidly. In thirty minutes after my arrival the baby was born. Placenta came at my suggestion, pain-



lessly. After-pain, she had none, and the bowels were moved by suggestion on the third day. All the time that the suggestions were given, the patient had her eyes open and was wide awake, understanding everything; the only sign of the suggestive condition being the response to suggestion. It was sufficient to elevate the arm to have it become cataleptic; in fact, any absurd suggestion was immediately acted upon.

Case II. Mrs. E. S., age 28, pregnant for the fourth time, having heard that her sister-in-law (Case I.) was delivered painlessly, and without drugs to ease pain, desired to be similarly delivered. It was curious that as soon as I entered her presence the uterine contractions were unaccompanied by pain. As soon as I left her the contractions were accompanied by severe pain and she would complain bitterly. I returned in half an hour; immediately all pain stopped and labor terminated in twenty minutes, with absolutely no complaint of pain, the patient laughing, joking, and thinking it very funny to get her baby without pain. She could not understand it, and was at a loss what to think of it, because she suffered agonizing pains when her other children were born. There were no after-pains, and the bowels were moved by simple affirmation and a glass of water given on the third day. In this case I merely affirmed that it was unnecessary to have pain in getting children, as she would soon realize. The rest was auto-suggestion, she thinking my mere presence or my touching her was sufficient to make labor painless and rapid. There was no suggestion of sleep, she being wide awake, and the only evidence of the suggestive condition was her response to various suggestions.

Case III. Mrs. I. T., age 24, primipara; had been in labor for twenty-eight

hours. The child's head was arrested at the perineum where it remained over three hours. The forceps being indicated, Dr. A. E. Bieser, who had charge of the case, sent for me to give chloroform. The patient was given chloroform and delivered, but in spite of the utmost care, the perineum was torn to such an extent that sewing was necessary. It being deemed inadvisable to give more chloroform, on account of hemorrhage, I advised suggestion. Accordingly, the handkerchief, without chloroform, was held over the nose and Bernheim's formula for sleep suggested, and the operation was completed without pain.

Case IV. Mrs. J. K., age 38, pregnant for the fifth time; emaciated, nervous woman, subject to epilepsy. During this pregnancy, she suffered from severe morning vomiting and dyspnoea. She is an active somnambulist. Her symptoms were quickly relieved by suggestion directed to the functions of nutrition and elimination. During the fifth month she developed a lobar pneumonia of the two lower lobes of the right lung. Suggestion was the only agent that relieved the pain and distressing symptoms, and to it, and the systematic use of water and alcoholic stimulation, I attribute her recovery. She did not miscarry. She will no doubt be delivered painlessly of this child because two others were so delivered.

Case V. Mrs. A. H., age 38, fourth child; fairly well nourished, with well developed breasts. This child, like all her children, was premature at eight months. With all the children, lactation ceased after four weeks' nursing. She was afraid the same would occur with this one, and told me the same trouble was experienced by her mother. Giving her an explanation of how the mind controls the functions of the body,



I gave her, after getting her attention, the suggestion that she would have milk as long as the child demanded it, and sufficient in quantity and quality. I further suggested that she should eat plenty of good food and drink five times as much fluid as at present, that she be always cheerful, free from anxiety and worry, and that with her co-operation in these suggestions, everything would turn out as desired. These were repeated daily. After thirteen months she still had considerable milk to satisfy the child, which is in better condition than any of her other children are or were.

With the report of these five cases I shall close this paper, deeming it sufficient to show what can be done by the applica-

tion of suggestion in obstetrical practice. More cases, dozens of cases, could be reported to show the useful effects of suggestion, but that would only be repetition. In most cases labor was painless, or pain greatly reduced, and none of the cases developed fever or other disturbances, even though asepsis and not antiseptics or douching was used, even in operative cases.

So simple is the induction of the suggestive condition, that in many cases it was induced and suggestion employed without the patient's knowledge. The method taught by Dr. H. A. Parkyn is the simplest, most scientific and rapid I know of, and has the advantage that it frightens no one.

## MAGNETIC MASSAGE.

BY J. H. TAYLOR, D. S. T., LATE ASSOCIATE EDITOR OF THE PSYCHIC DIGEST AND OCCULT REVIEW OF REVIEWS, AND THE SUGGESTER AND THINKER.

**I**N the cultivation and development of the muscular system and the promotion of the circulation of the blood, the most potent agency that has ever been realized, that would ensure the best results, has been active and passive exercise; and where the object has been the greatest increase of strength with the least expenditure of energy, on the part of the subject, Manual Massage has been found to produce the most invigorating effects.

This Treatment has been common among people of all races, from the most primitive to the most cultured of Greece and Rome, as well as among more modern aspirants to perfect physical strength. Its efficacy is proven by the fact, that notwithstanding the largely increased use of drug medicines for several gener-

ations, and the great reliance upon them by the medical faculty, yet where a real strengthening of the physical system was required and enduring qualities were essential for an athletic contest, the Manual Massage Treatment was resorted to as a supplement to proper diet and exercise.

Experience has seemed to indicate also that something more is necessary than the mere rubbing or other manipulations of the flesh, for different operators have effected their patients in various degrees of benefit; the patient realizing more or less of electric or magnetic effect from different operators; some seeming to impart little or none, while others produced the most marvelous results. There is evidently a something imparted in the operation which differs according to the



*operator*, and is not governed by the operation; we prefer to call this, Magnetism or Electro-Magnetism. We know there are various opinions in regard to this; some even denying that anything is imparted in the operation; but until the different effects can be explained in a more satisfactory manner than they have yet been, we see no reason to refuse to accept the most obvious cause.

Mechanical Massage, while no doubt very beneficial in many cases, has had only a limited success, evidently because of the lack of the personalty and magnetism of the Manual Massage operator; yet where increased vibration and friction of tissue is especially sought for, there is great benefit derived from Mechanical Massage as well as from Manual Massage by persons who do not impart an antagonistic magnetism.

But the greatest benefits are undoubtedly derived where there is a harmonious blending of magnetism on the part of operator and patient, and especially where it is accompanied by a judicious Mental Treatment; in fact both are but different methods of Suggestive Therapeutics; one conveying an idea mentally or orally to the mind, and the other giving a physical suggestion which operates on both mind and body.

I cannot illustrate the benefits of Magnetic Massage better than by relating some cases which I have treated with very marked success. The first is that of Dr. M. of Boston, aged about 60, a regular physician of many years' practice. He was thrown from his carriage and struck on his back, being bruised near the spine and waist by a stone upon which he fell. The result was paralysis of the lower limbs, of which he had no use for over three years. He was treated at the City Hospital and the Mass. General Hospital for some months, but

received no substantial benefit, his general health however, which had been impaired by the shock, was restored to a fairly normal condition, he being a very healthy robust man. An old army Surgeon—Major Dr. Mc R., hearing of the case, proposed to treat it by Magnetic Massage, he having taken up that practice. He gave frequent treatments himself and got others also, myself among them, to give the treatments. Dr. M. soon found that he was improving and expressed much satisfaction from my treatments, which he said gave him better magnetism than most others; I continued the treatment for some time and had the satisfaction of seeing the good doctor able to stand on his feet again and walk with very little assistance.

Another case was that of Mrs. G. of Boston, aged about 28. There was very imperfect circulation and considerable accumulation of fat, especially around the waist; pain in the region of the heart, frequent numb spells, paralysis of one side for some time, and serious stomach trouble,—evidently caused by strong drugs. I gave treatments by thoroughly massaging the entire body, directing especial attention to dissipating the accumulation of fat, which soon began to disappear. The general health quickly improved, the numb spells ceased, the stomach regained its normal tone, the health was permanently restored and was better for some years than it had been before.

I will cite one more case, that of Mr. M. of Cleveland, aged about 30, a laboring man. When I first saw him he seemed very sick, great weakness, cold extremities and back, and much pain all over, especially in the head; said he had kept at work till three days before, but had been growing weaker for over two weeks. No appetite, could eat no solid



food, drank some milk, could not sleep. Had just called in a doctor, who said he had typhoid fever, and left him some powders to relieve the headache, and some pills to take at night to induce sleep.

I gave him a short Mental Science or Suggestive Treatment, and a thorough Massage; I found the circulation slowly improving, and soon, while rubbing his back, perspiration started, and he felt much better. I told him he need not fear typhoid fever, as, if he had any symptoms of it, they were broken up, that he would sleep well and be better the next morning. After I left he jumped from his bed and was quite lively, declaring that he was all right. He slept well, appetite returned, improved very fast. I gave him three treatments and in five days he was able to go to work.

In all these cases, while I give due credit to the Suggestions used, yet I am satisfied that the massage was needed,

and that there was a magnetic influence imparted which was very efficacious in restoring health and strength. I believe that in many cases different forms of treatment combined have a very beneficial effect and that it is well to study the patient and treat accordingly.

We cannot and must not ignore the fact that human nature is body as well as mind, and thought must be exercised to adapt remedies to the physical as well as to the mental part; always remembering that as the mind is superior to, and controls the body, it requires the first consideration, but not all consideration. This ought we to do and not leave the other undone. Proper treatment of both will result in the greater satisfaction of a sound mind in a healthy body.

Bodily activity, or motion imparted, is essential to health and strength; while it helps to eliminate exhausted tissue, it also helps to produce the new which builds up the system and ensures both health and strength.

## PRESENT STATUS OF THE MEDICAL PROFESSION.

The doctors of this era are inflated

With the morphologic mystery of life,  
And the biologic questions now debated  
Originate most devastating strife.

We can murder or can culture the bacillus,  
We can shoot the micrococci as they fly;  
The germs of typhoid fever cannot kill us,  
With the antiseptic lotions we apply.

Bacteria we know are protoplasmic,  
The saprophytes eat carrion like crows,  
While leucocytes with attitude gymnastic  
Assist our wounded surfaces to close.

With laryngoscopic lenses we examine  
Every ulcerated gullet, and we spray  
The i-so-mer-ic pto-maine pro-py-lam-ine,  
Which frightens inflammations all away.

With illuminating lanterns in the stomach,

We criticise each gastric-working cell,  
While electric dissolution of a hummock,  
In the name of Apostoli we can tell.

If the pulmonary structure be invaded  
By the tubercle-bacillus, then we smile,  
For phagocytes will never thus be raided—  
They're conquerors and cannibals the while.

With Institutes Pasteuric to delight us,  
We smile e'en at hydrophobic pains,  
We select the rabid animal to bite us;  
Then inject the latest culture in our veins.

With objectives and with sunlight well reflected

We can recognize trichinae in our pork—  
Can sterilize our milk as best directed  
By Arnold, of Rochester, New York.



## MANUAL SUGGESTION.

S. F. MEACHAM, M. D., OAKLAND, CAL.

### ARTICLE III.

A VERY common expression, used not only by the laity, but also by the physicians as well, when the subject of any process of treating disease without drugs is mentioned to them is, "How can you cure without medicines?" This exclamation is cast forth with an expression of contempt, as though to settle the matter once for all. The laity use the expression because they have heard it used so often. and also because they have been accustomed to see disease treated by the use of drugs. Physicians do practically the same thing, forgetting that if asked to explain how a drug cured disease, they would in no instance be able to explain the process. There is an idea in the minds of most people that extrinsic measures cure diseases. This idea, re-inforced by a knowledge of the effects of drugs when taken into the system, only tends to heighten their contempt for the use of all means that they cannot weigh and measure. That drugs have a place in the alleviation of the sufferings of men,—that they may be very useful agents in the treatment of disease, but few people are yet ready to deny; but that they are absolutely necessary is another proposition. And the implied statement of all those who ask with contempt how disease can be cured without drugs, is that it cannot be treated successfully without them, but that it can be so treated with them. The point I wish to make is not that disease will not get well under drug treatment, nor that drugs are not very, very helpful for such purposes, but that we

know no more how diseases are cured when we use drugs, than we know how they are cured when we apply the hands, use suggestion, or manipulation. Diseases get well after all of these measures and without any of them. After one method has failed some other one apparently succeeds, so that those who apply the hands, or use some other method not considered scientific, have a good right to ask druggists, "How can you cure disease by using drugs?" and those doing so would find themselves incapable of replying on the theory that extrinsic measures of any kind really do the curing. But if, instead of looking to extrinsic agencies for cure, we keep in mind the assumption of these papers, that the life forces alone cure, that each cell repairs its own waste, and that the real usefulness of all extrinsic measures whatever, such as medicines, electricity, heat, cold, sunlight, applying of hands, suggestion, etc., consists in aiding the life forces, as conditioned in the cell, to do their work, when, for some reason they alone can not do it; if, I say, we keep the above in mind, then we can see how both drugs and other measures are useful in treating disease.

"Well," I hear some one say, "if the cell must do the work, of what earthly use can these measures be? and if these measures are necessary, then are they not, after all, curative in nature?" I would reply by saying that the cure consists in the repairing of the wasted tissue, and in the cells' restoring and repairing themselves into a definite pattern, neces-



sary to mutual work, so that the commonwealth may prosper. Air, water, sunshine, food, etc., are necessary to the performance of this work of repair. When these are furnished, even under the best conditions possible, the cells must use them to build up the waste, and this they do by their internal forces. But this process is what is called repair on the one hand, or cure on the other. External means may be essential, but that will not make them really curative. Let me illustrate. In order that a tailor may make a suit of woolen clothes he must have cloth. In order that he may have cloth, others must farm, feed and raise sheep, shear them, card the wool, and spin, and weave the cloth. The men who do this are necessary to the making of the suit of clothes, but that fact does not make them tailors. Neither do extrinsic measures become curative simply because they may, under some circumstances, be necessary that that process may go on successfully. And this remark is just as true of one kind of external force as of another. It is well, also, to keep in mind that a force need not be outside of the body to be external in the true sense of the term as we are using it here. Any force *outside of the diseased cell is an external force to that cell even if it be thought force*. Disease is always treated by external force, external as defined above, and all disease is just as surely cured by internal force—viz., force resident in the diseased cell itself. Here we all stand at last face to face around the suffering cell, one with drug-power in his hand, another with electricity, or water, or heat, or directed attention,—thought force, or more nourishment which necessitates a better circulation to that area, or some other of the thousand therapeutic measures, and we are close enough

together at last, to see that we are simply using different stimuli to try to aid the real worker within the cell to do his work by furnishing, not only material that is necessary, but force as well, that out of the abundance his work may be easy and rapid. It is simply a matter of different roads to Rome, and as some of these roads for various reasons are not always available, it is well that we have many. If A wishes very much to go to Rome, he should know as many ways as possible, lest the one first started on be blockaded. Let us stop throwing stones at one another and spend our time trying to improve the various highways to health.

We are in the position, then, of not being able to tell how diseases are cured, but simply to know that the forces called living do the work; but how they do it, and what living forces are; and how they differ from other forces, if at all, are still mysteries. When we can tell what life is, then we may be able to know how it does its work, but till that time we are on solid ground when we claim that the process of curing disease is one of nutrition, of repair of damage done by work or mutiny.

I am often asked as to the proper method of using the hands, and while it is too early to give a cut and dried answer, I would say that my personal experience has forced me to think that *where* we use them is vastly more important than *how* we use them. I have three objects in view in applying the hands: to direct the attention and also the subconscious influences to the diseased region with the idea of cure, to increase the circulation there, and to secure the benefit of whatever influence may be in the hands or the body through the hands. Hence, I get



as near the seat of nerve supply to the diseased region as may be, and manipulate with sufficient vigor to keep the attention of the patient from wandering, and treat next to the skin. If we simply apply the hands, the patient may forget it as soon as he is out of the room, and thus lose the benefit of his auto-suggestion; but if we treat so as to leave an after stimulation, it acts as a suggestion as long as the nerves are under the influence of the work done, and till the blood-current has been equalized and the excess of blood, caused by stimulation, removed. All this time the automatic forces, that control circulation and repair, are being whipped into line, so that we are really applying suggestion as effectually as possible in the waking state, and aiding it in the manner above shown. Why then should we wonder that some excellent work is thus being done?

But how is it ignorant people can do this work and succeed?

\* \* I bring this question up merely that I may point out that our standard of knowledge and the real standard of power do not in all cases agree. The mere committing to memory of theories does not constitute power. It may make one showy without adding to the real depth of the mind. When measuring minds we should remember that depth, breadth, and reach is, after all, what counts. Some men who can scarcely read have real life-force with strength and conviction, and this is what makes men of worth. Besides, it is well known that there is an immense difference between being able to follow certain formulae that we call scientific method, and in being so constituted as to be able to see stray facts that refuse to be classified. This latter faculty some minds seem to possess naturally, and no book-learning will change the trend;

and at times they even refuse to accept culture. These need not be intellectually weak on that account, and I must confess that most of these whom I have met, who have really succeeded, are of this latter type, rather than ignorant, as we ordinarily apprehend it when we think of one with limited mental powers. While these people may awaken a furor and gain a large following, and by means of strange methods and strong powers of persuasion, coupled with a powerful conviction, may do wonderful things, they are never safe guides for the masses; and as getting well, and staying well, means living a life, it also follows that the main office of one who deals with the disease of men is to teach the laws, the obedience to which means health; so that nothing short of a knowledge of those laws really fits one to deal successfully with disease. As one who is sick is so situated as to be dependent, he is almost forced to pay greater attention to law than at other times, so that one who may be not only illiterate, but weak as well, may be able to direct the blood-current and attention, with an expectancy of getting well, to the diseased area, and the sick recover as a result; but if the old life is again lived the patient has in no sense recovered from the disease; he is better only, not well. Even if our treater uses drugs or electricity, and neglects or fails to know the soul with its demands and methods, or what is the same thing, fails to know how life acts and works, he is not fitted to treat disease successfully. So I do not wish anything I may have said, or may say in these articles, to lead any one to infer that I deem anything short of the most complete and rounded life as that of an ideal physician; but I do wish to state most emphatically that no mere fact-gathering or conformity to



creed can fit one for that high office, and if the weapon in the hands of the ignorant is a simple one and the danger one of neglect to do only, I am well satisfied that he will do less harm than one turned loose with chloroform, bottle and lance, but ignorant of how diseases are cured, of life's laws, of the power of suggestion, and, lastly, of the fact that he is mainly useful according to his ability to guide into a fuller knowledge of self-

control and self-help. The more learned and noted the man, the more dangerous he, if the above requisites are omitted. So let us repeat, *we do not cure disease*. Life alone does that or can do it. We simply aim to remove obstacles and make conditions favorable for the worker, and all methods alike are for this alone. At one time one method will succeed, but at another time something else must be done.

## MEDICAL SYSTEMS.

BY SIDNEY MURPHY, M. D., ATCHISON, KANSAS.

(Concluded.)

IT is the patient that must be treated and not the disease. Disease is a vital action to be regulated, not a foreign entity to be destroyed. Disease is a defensive war, a struggle for self-preservation, an effort to purify the body and repair damages. Should this be cured or killed? Let common sense answer!

If the Hygeo-Therapeutic theory of disease be true, the world has an interest in its promulgation which no language can adequately express. It is the doctrine of revolution in medicine, reformation in our habits of life and physical salvation. That it is true, demonstrable and practicable, will appear more and more evident as its principles are unfolded by such institutions as the American Health University of Chicago. Now, as universally accepted by all scientific minds, the forces of nature declare disease to be a product or manifestation of life. Existing only where life exists, disease is necessarily subject to the great laws of life, just as all other things exist subject to the great laws of Nature.

What, then, are the chief characteristics of the living principle—otherwise vitality or life-force? First, *self-preservation*. This is the first and supreme principle in living organisms. As an ever-operative instinct, it exists wherever life exists, never deserting an organization where life remains. Every fact of existence demonstrates this truth. The male and female are strongly attracted; the embryo and infant are provided with nourishment; the mother will bear heroically the pains of maternity, and shelter and protect her offspring under every hardship, because these are the means of preserving the race. But the instinct of preservation of the *individual life* is still greater. Men will labor and endure untold hardships to gain the materials for life. "All that a man hath will he give for his life," not because his intellect values it so highly, for under the spur of intellect over-riding instinct men may destroy themselves; but wherever instinct, as in the brute, and in the case of physical ail-



ments, is supreme, self-preservation is a controlling force. Men have been known to drink each other's blood and eat each other's flesh to satisfy the instinct of self-preservation. Indeed, the principle is a law of life as constant and unerring as gravitation. Now *the law of self-preservation necessarily implies instinctive rectitude or normal action.* Vitality always points to right action as surely as the needle does to the pole. If it loses the instinct of rectitude, of course that of self-preservation is also lost. While magnetism exists it points to the magnet, and while life exists, it points toward life. Either may vary in answer to stronger influences from other quarters; but these very variations prove the existence of the instinct. If the needle did not answer to a magnet it would prove its own want of magnetism; just so with life, if it did not respond to conditions and influences this would show its loss of living qualities. The smallest seed of grass dropped into the ground will put forth its little shoot, often moving weights a thousand times heavier than itself in order that it may reach the light. A small sapling or tree may be bent and confined to the ground, but it will instinctively shoot its limbs upward, because that is its normal tendency. But if the seed or the tree has lost its vitality, it responds only to chemical affinity and becomes disorganized. This principle of normal action, or instinctive rectitude, is equally true of animal life, and especially of human life. If a man is wounded, vitality immediately, and with instinctive sagacity, begins to heal the wound, doing it with readiness and precision to the extent of its ability. If a bone is broken all that can be done and all that is necessary, if vitality is abundant, is to put the bones in juxta-position and keep them there. If a person is bruised from

a fall, or the muscles or ligaments are torn, as in dislocation, all that is required is to put them in place and furnish the body with such natural materials and conditions as instinct calls for. Certainly all experience declares and all physicians will admit that where vital power is abundant in a man he will get well from almost any injuries short of complete destruction of vital organs; but where vitality is low, recovery is much more difficult, if not impossible; which can only be explained on the principle that vitality always works upward toward life and health to the extent of its ability under the circumstances, because if it worked downward, the more vitality, the more surely and speedily would death result. *Another important law of life, auxiliary to the great law of self-preservation, is that of accommodation.* The circumstances and conditions of physical life on this earth are varied and changing, and hence, if life would be preserved, it must have capacity to accommodate itself to existing circumstances. Fit a board lengthwise between two trees (for a seat it may be). As these trees grow they approximate to each other; but the board, which will not shorten, becomes firmly imbedded in the bodies of the trees. A seed may be dropped into the crack of a rock, and, growing out of it, it becomes squeezed to the shape of the crevice; or, if it has strength enough, splits the rock in two, and attains its normal shape. In man the principle of accommodation is even more marked, because of his superior vital organization. He is found in every climate on the globe and under ever-varying conditions, and yet, in absence of human misdirection, seems comparatively prosperous and happy in all. In the light of these three fundamental principles of life, disease must be explained. To ignore



their existence would be to ignore the plainest facts of life. Another and necessary factor in the production of disease is inappropriate or abnormal relations of the living organism to natural agencies. There must be a combination of at least two factors in the production of any effect, and both these factors have their appropriate sphere. When properly related a proper result is always obtained; but any change in the relation produces a change in the result. No organism can become diseased while the conditions for health are supplied any more than any other adequate cause can fail to produce its legitimate result. And right here, let it be understood, that any amount of drug medication can never remove abnormal conditions when they exist, nor restore normal healthy action: Water must run down hill whenever the opportunity is offered; the locomotive must follow the track as long as the right conditions are supplied; but change the conditions and the water may run up hill or the locomotive down the embankment. So with the living organism—it may continue to old age or die prematurely, but in either case it must respond to the conditions that surround it, subject always during life to its own laws, chief among which is self-preservation. Health is nothing more than life under normal conditions, while disease is life under abnormal conditions.

What caused a human being to grow to manhood in health and vigor is necessary to keep him in health and vigor. And it is all that is necessary. Given right conditions and the organism must perform its work; but deny them and it works abnormally and finally dies. For instance, respiration of atmospheric air of good quality and sufficient quantity is necessary to health; hence, if one is subjected to all the out-landish practices of

modern times, such as lacing, close rooms or improper dieting, or weakened respiratory muscles consequent upon inaction by which proper breathing is prevented, disease must of necessity result. Light is another agency in the production of organic forms, and hence a proper relation to it is necessary to a normal state. So with food. Good quality and proper quantity, at proper times, are the demands of inherent instinct and hence necessary to health. Water, the natural beverage, comprising a large part of the human body, is necessary to life and health, and is it not reasonable to suppose that the thousands of impure and poisonous concoctions and adulterations of it that are being forced into human stomachs would necessitate unhealthful action? If that drug *tobacco*, which millions use and which produces such powerful effects on the vital organism, is conducive to health, what shall become of those who do not use it? *Per contra*, if those who do not use it maintain the best conditions what must be the case of those who do use it? And not the less so with alcohol and all other intoxicating beverages, as well as all excitants, nervines, or other special agents of unnatural gratification. If the simple food and drink of the Hindoo, Chinaman, Irish, Scotch, German and Russian peasantry induce one class of physical conditions, the differing diet of Americans must show different results. Then, too, if good, clean clothing is conducive to health, bad clothing must induce in some degree the opposite. If work is a necessary health agency, what is to become of those who never work? *Per contra*, if idleness is recuperative, how shall the workers maintain health? If sleep at the proper time tends to normal life, shall not midnight perversions and debaucheries produce abnormal results?



In fact, throughout the whole range of nature we will find that opposite causes produce opposite results. We will find, too, that nature's laws are peremptory, and that we cannot violate them without bringing into operation the self-preservative instincts in an abnormal and therefore painful manner. But disease, in its essential nature, has a deeper significance than simply abnormal manifestations. It is really a remedial effort, not necessarily successful, but an attempt to change or have changed existing conditions. And for this reason any improper relation of the living organism to external agents necessarily results in injury to that organism, which by virtue of its being self-preservative, immediately sets up defensive action, and begins as soon as possible to repair the damages that have accrued. This defensive or reparative action, of course, corresponds to the conditions to be corrected, and hence is abnormal and diseased; and its severity and persistence will depend upon the damages to be repaired, and the intensity and persistence of the causes that produced it. Serious injury present or impending will demand correspondingly serious vital action; desperate conditions, desperate action. But in all cases the action is vital, an attempt at restoration, and the energy displayed will exactly correspond to the interests involved and the vitality that is available. The question, then, naturally recurs, why do sick people fail to get well? If diseased action is remedial effort, why does it not succeed in curing people? We answer that it does cure people in all cases where the causes of disease are seasonably withdrawn, and the remedial effort is not stopped or hindered by improper medication. A further elucidation of this answer involves an examination of the facts, a test which every scientist is bound to apply. A theory may be ever so beautiful, but if it does

not accord with facts it is worse than useless. We affirm, and will show, that every fact of medical history, when properly interpreted, sustains our position. But here is the difficulty; the proper interpretation, the only chasm that ever did or ever will separate men. Facts never deceive, but interpretations of them often do, and a false interpretation is the worst of all falsehoods, because it *confirms* men in false theories and bad practices—an easy thing to be done, because people naturally interpret facts with reference to present opinions and beliefs. It requires a large amount of candor and great earnestness of purpose in seeking the truth to induce a man to interpret a fact against himself. Indeed, it is one of the easiest things in nature for a man to continue faithful to a previous belief even against all facts. So well is this known that no man, however honest he may be, will be permitted to act as jurymen in a case on which he has preconceived opinions; and yet every new idea has necessarily to be judged by men educated to oppose it. Even our language sometimes fails, because words, being the pictures of ideas, are not well fitted properly to picture new conceptions of truth. The old theory of disease has been taught, believed, and practiced for thousands of years. Our language has been formed to express it, and we have learned from infancy to look upon disease with horror, until the idea of destruction in connection with it has become ingrained into us as a sort of second nature; so that a new theory, however true, may at first appear false and absurd. But let every one who would know the truth, examine carefully, and read with as little bias as possible the evidence I have adduced, and will further be adduced through this journal; not forgetting that new ideas, like new costumes, often seem odd, and perhaps ridiculous, for no other reason than that we are unused to them.



## \* SUGGESTIVE THERAPEUTICS.

BY DAVID A. STRICKLER, M. D.

THE subject of suggestive therapeutics is one of such wide scope, of so many phases, and one so little understood by the mass of physicians, that it is hard to determine what phase to present in a short paper before a mixed audience of physicians and medical students.

I have determined to give a brief outline of its present status, of some facts established by the investigations, and to suggest a few thoughts that may be of use to the physician in his work, as well as helping him to account for some apparent contradictions in medicine.

History, from its beginning, shows the ability of one person to influence another at will: the production of trances by the Indian fakirs and Yogis; the induction of deep sleep by Greek and Roman priests; the laying on of hands for the relief of pain and disease by the Jews and early Christians; the King's touch for cure of scrofula, and any amount of evidence of suggestion, in one form or another, influencing the whole trend of nations, but all without any definite system until the end of the middle ages, when Paracelsus (1530) formulated a system based upon the doctrine of the influence of stars on man and his diseases. Out of this doctrine, put forth by astrologers, came the teaching that men mutually influence one another.

The immediate antecedent of suggestive therapeutics, as we now understand it, was Mesmer—(born 1734)—who systematized and brought into general notice the theory of animal magnetism, defining it as a "quality of animal bodies rendering them susceptible to the influences of heaven and earth."

To James Braid, an English surgeon, is due the credit of first making a scientific study of Mesmerism in 1841, and of declaring that the effects of Mesmerism were psychical and not physical as before held. He first applied to it the term hypnotism. To Braid is due two important discoveries—first, that fixed gaze will produce hypnosis; second, the suggestion of attitude, viz., that a hypnotized person placed in the attitude of prayer will pray; placed in an attitude of anger his face will show anger, etc.

To Liebault, who began his studies in hypnotism in Paris, and afterwards moved to Nancy, where he, together with Bernheim and others, established the school of Nancy, is due the credit of founding suggestive therapeutics as we understand it to-day. He was the first to recognize the value of and to systematically apply suggestion as a therapeutic measure. His book, published in 1866, gives the results of his work, and should be read by those studying this question.

In 1878, Charcot, at Salpêtrière, drew attention to the physical states of hystero-epileptics in hypnosis. He operated on hysterical patients almost wholly, and produced hypnosis by violent and startling methods, such as striking a gong, flashing a strong light into the eyes of the patient, etc., and thus produced marked artificial neuroses. He established a school, sometimes called after himself, but mostly known as the school of Salpêtrière. Charcot's results are of value in the scientific study of hypnotism, but nearly barren in therapeutic results. Between the schools of Nancy and Salpêtrière there had been a bitter

\*Read before the Denver Homeopathic Club, Nov. '99



contest, but Charcot lost his bitterness before his death and recognized the claims of the school of Nancy, which, because of its mild and soothing methods, is preferable for therapeutic uses.

At the present time there are three separate and distinct schools of hypnotism.

*First*—Those who believe in animal magnetic fluid, or mesmerism.

*Second*—Those who believe with Charcot and his followers.

*Third*—Those who believe in and follow Liebault's method.

Time does not permit stating the methods of producing hypnosis, and for our present purpose it is not necessary that this part of the subject be taken up.

All persons are more or less suggestible in the waking state. In hypnosis this suggestibility is greatly increased. To show the extent to which it may be and has been increased by different observers, is to show to what extent the mind may and does control the body, whether generally recognized or not.

The phenomena of hypnosis differ greatly, varying from those of inhibited and continued motions with a few sense delusions in light hypnosis, to a change of pulse rates, respiration and temperature of the body, hyper-acuteness of the senses, the production of anaesthesia of any part or the whole of the body, the control of the functional activities of the liver, kidneys, stomach, intestines, etc., in deeper hypnosis. Under the first comes the inability of the hypnotized subject to raise the arm or to stop it when set in motion, to close the mouth or do any one of a hundred or more things when he is told that it cannot be done.

Under acuteness of senses is the well-known experiment of Charcot, in which the subject is shown one of a pack of blank cards and told that upon it is the

portrait of a well-known person. The card, marked upon the reverse side, is shuffled with the rest, but is instantly picked out by the subject,—he detects a difference in cards not noticed by others and sees upon the card the suggested portrait. A whispered word and a person's voice is recognized at an incredible distance; an object handled by different persons is recognized by the sense of smell; the detection of flavors not recognized by a person in the waking state, etc.

Under the head of anaesthesias are the suppression of special senses, in which condition strong ammonia may be held under the subject's nose without his showing any sign of discomfort; strong onions covered with cayenne pepper eaten with pleasure; candles and soap thought dainties, and Scotch snuff causes neither sneezing nor watering of the eyes. Wherein does this differ from the anaesthesias of hysteria? Also the anaesthesia produced for surgical purposes, as the extraction of teeth, stitching of wounds, setting fractures, reducing dislocations, opening abscesses, and even the amputation of limbs without pain.

The above facts are well established, and can be demonstrated on any good subject at will of the operator. Much more startling statements might be made on good authority, but enough has been given to show that there is psychic power in man which presides over the functions, sensations and conditions of the body, and that this power may, under certain conditions, be directed at will for the relief of the various ills of mankind.

Many systems of cure, all of which can adduce evidence of positive results, have been founded upon this psychic power. The theories advanced have been many and differed widely, but all based on the



fact of psychic influence on the physical body. As a result we have to-day the Christian Scientists, who claim that mind is all, that disease has no existence, and should be ignored and denied.

The Mind Curists, who teach that "all diseases are conditions or states induced by abnormal conditions of the mind," and believe that these conditions may be cured or corrected by the power of the healer's mind.

The Faith Curists, who believe that religious faith will save man from sin and sickness.

The Spiritualists, who believe that the shades of the departed dead will return from the spirit world and cure the sick.

The Mesmerists, who teach that there resides in man a magnetic fluid which can be projected, at will of the operator, upon another person and thus cure him.

The Suggestive Hypnotist, who induces sleep, or hypnotism, and then places suggestions that will enable the subject to overcome his sickness.

They each and all have well authenticated cures to their credit, and we, as physicians, owe it to ourselves and to our patients to determine what element of truth lies in their claims; to what, if to any one fact, may be credited their good results. I believe the success of one and all to be due wholly to *suggestion* that the patient will get well; that faith is the keynote of all psycho-curative systems. I believe with Paracelsus, that "It is faith which gives power, unbelief is a destroyer. Whether the object of your faith be real or false, you will, nevertheless, obtain the same good results. Faith produces miracles, and whether it is true or false faith, it will always produce the same wonders."

It is this faith suggested by the enthusiasm of men following new fads, which leads to such good results from remedies

and agencies later found to be useless.

I believe suggestion is the keynote to all mental therapeutics, because I do not know a single *fact* demonstrated by the Christian Scientists, or any other school of mental therapists, that cannot be duplicated by mental suggestion. All persons are subject to suggestion—some more, some less. Every successful physician uses, consciously or unconsciously, strong suggestion in his practice. It may be in his bearing, in his actions, or in his words. It matters not, so long as the patient receives the suggestion. The difference between a successful and an unsuccessful physician often lies in the fact that the one uses suggestion, consciously or unconsciously, while the other is negative.

Physicians have long unconsciously used this power in ordering quiet, cheerful surroundings, and when they try to gain the confidence of the patient. If good comes from unconscious use of a power little understood, how much better that we study it and use it consciously and intelligently.

There are no hard and fast rules laid down for the application of suggestion as a therapeutic measure. The idea of cure should be impressed on the patient's mind, until hope and expectation are aroused. With these comes faith in the means used to cure. The power to produce this faith is to some extent a natural endowment, but, like any other power, may be cultivated.

The therapeutic power of suggestion in the waking state is much greater than we physicians give credit, and our failure to recognize it to the extent we should, gives Christian Scientists and other mental therapists all the hold on the public they have. How many times our patient's illness dates back to some sorrow, loss or mental shock, in which



psychic influences alone produced disease, and in which psychic influences will be most potent for good. Much and at many times, all that is necessary can be done by suggestion in the waking state for these cases. When the impressions are too deep to be reached during the waking state, use can be made of natural sleep or induced hypnosis, under which more marked and lasting impressions can be made.

Time will not permit me to go into detail nor to cite instances of cures, any number of which might be cited; but I trust this presentation of the subject may lead those of you who have neglected to use suggestion in your practice to look into it and use it discriminately and intelligently. I do not mean

to advise that the physician become an avowed and practical hypnotist. The subject is not sufficiently understood by the people for this, and it is not necessary for the successful use of suggestion that he so declare himself; but he can and should use suggestion with proper discrimination, for the good both of his patient and of himself. In this way only can the false theory of the Christian Scientists and others be shown for what they are, and the sick and afflicted held by the physician capable of administering to the needs of both the body and mind diseased. The Christian Scientists and others have but a portion of the truth. Let not the same be truthfully said of us!

## HORRIBLE REMEDIES.

A FRAGMENT of a curious volume has fallen into the hands of a local physician which graphically describes the methods of surgery of several centuries ago. When it is considered that anæsthetics were unknown in those ancient days, the *modus operandi* of the surgeon of the sixteenth century must appear startlingly cruel in the light of the present day.

The work is that of Ambrose Parey, who, in 1579, being then the much famous "chirurgion" of his day, published a bulky volume which became such an established authority and held its place for so long a time that 70 years afterward, it was translated into English and published in London.

In his first book he considers the general phenomenon of the body in health and disease, and in the chapter relating to temperaments and humors he writes:

"An humor is called by physicians what thing soever is liquid and flowing in the body of living creatures inclosed with blood." Proceeding to the "manifold divisions of humors," he separates them into four parts, distinct in color, taste, effects and qualities—namely, blood, phlegm, choler and melancholy. Exact in his subdivisions, he says: "All men ought to think that such humors are wont to move at set hours of the day, as by a certain peculiar motion or tide. Therefore, the blood flows from the ninth hour of the night to the third hour of the day; choler to the ninth of the day. Then melancholy the blood flows from the ninth hour of the night is under the dominion of phlegm."

"Equally curious is the following on spirits, which he divides into "animall," "vitall" and "naturall":

"The animal spirit hath taken his seat



in the brain. It is called animal because it is the life, but the chief and prime instrument thereof. Wherefore it hath a most subtle and aery substance. This animal spirit is made and harbored in the windings and foldings of the veins and arteries of the brain, brought hither sometimes of the pure air or sweet vapor drawn in by the nose in breathing. The vital spirit is next to it in dignity and excellency, which hath its chief mansion in the left ventricle of the heart. The natural spirit, if such there be any, hath its station in the liver and veins."

Describing "certain juggling and deceitful ways of healing, of cures by such means as fear, surprise and even by music for spider bite, the music causing the patient to dance so lustily that he shakes all the poison out of his system," he sums up some of those heroic remedies thus: "I would not cast the patient headlong out of a window, but would rather cast them sodainly, and thinking of no such thing, into a great cistern filled with cold water, with their heads foremost. Neither would I take them out until they had drunk a good quantity of water, that by that sodain fall and strong fear the matter causing the frenzy might be carried from above downward from the noble parts to the ignoble."

A medicine upon which he dilates at great length is "mummie," referred to as the usual remedy for contusions, and he describes it as follows:

"Mummie is a liquor flowing from the aromatick embalmens of dead bodies, which becomes dry and hard," and being ground into medicine was "administered either in whole or portion to such as have fallen from high places, the first and last medicine of almost all our practitioners at this day in such a case."

He also gives some grewsome facts

connected with the preparation of "mummie," when he says: "Certain of our French apothecaries, men wondrous audacious and covetous to steal by night the bodies of such as were hanged, and, embalming them with salt and drugs, they dried them in an oven so as to sell them thus adulterated instead of true mummie, whereupon we are thus compelled, both foolishly and cruelly, to devour the mangled and putrid particles of the carcasses of the basest people of Egypt, or of such as are hanged, as though there were no other way to help or recover one bruised with a fall from a high place.

"I have not thought it fit in this place," he says, "to omit the industry of Nicholas Picart, the Duke of Guise, his surgeon, who, being called to a certain countryman to set his shoulder, being out of joint, and finding none in the place besides the patient and his wife, who might assist him in this work, he put the patient, bound after the forementioned manner, to a ladder, then immediately he tyed a staffe at the lower end of the ligature, which was fastened about the patient's arm above his elbow, then put it so tyed under one of the steps of the ladder as low as he could and got astride thereupon and sate thereon with his whole weight and at the same instant made his wife pluck the stool from under his feet, which, being done, the bone presently came into its place."

He also gravely discusses witches and witchcraft, the birth of monsters with horns, hoofs and wings, ascribing their birth to the master of evil, and closes with a lofty panegyric upon Hippocrates and Galen, the princes of physicians.

To speak truly, there has been in the world but one religion, which is the aspiration of man toward the infinite.—*Coquerel*.



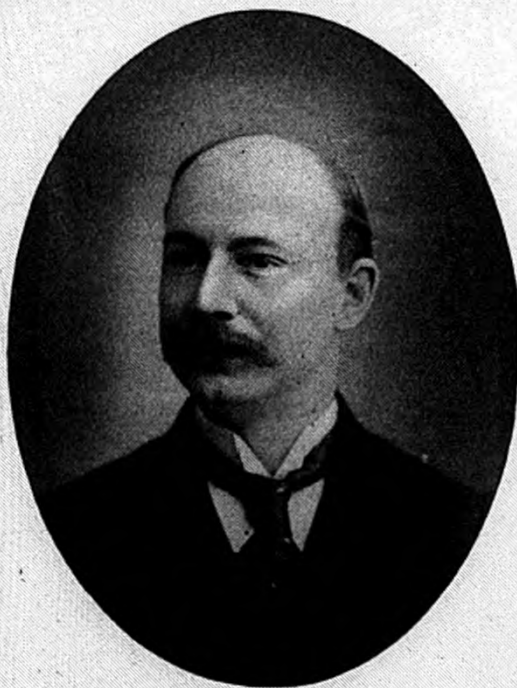
## BIOGRAPHICAL SKETCH.

**D**R. GEORGE BIESER was born in New York City, passed the early years of his life in study at a public school in his neighborhood, and after graduation therefrom, at the College of the City of New York. Being of an inquisitive frame of mind on the one hand, and of an intensely critical disposition on the other, physics, chemistry, mechanics and the various applied sciences and arts were greedily investigated, studied and applied by him for the purpose of acquiring accurate knowledge. Psychology, legerdemain, occultism and pseudo sciences were actively studied by him at this stage of his career. At the age of fifteen or sixteen "Hypnotism and Suggestion" were especially interesting to him. In order to gain all the knowledge possible, and especially to have an opportunity to apply the knowledge already gained to useful purpose, he studied the "Medical Sciences" at the College of Physicians and Surgeons, the Medical Department of Columbia University of New York City, graduating at the age of twenty-one years, with the

degree of "Doctor of Medicine," in the spring of the year 1891.

He immediately entered active practice. He also acted as assistant house-surgeon at the North-Eastern Dispensary of New York City for eight years, hav-

ing charge of the various departments, and finally that of the surgical department. In private practice he soon found that paediatric practice became the most prominent, although general practice was preferred. He wrote on paediatric topics from time to time in the various paediatric journals. As early as 1892, when the operation of intubation of the larynx was yet in its infancy, he took a course (under the tuition



GEORGE BIESER, M. D.

of Doctor, now Professor Dillon Brown, and at present owner of the journal *Pediatrics*) at the New York Polyclinic (Post Graduate) School and became an expert intubator. For a short time he was associated with him in this field of work in private practice, which pleasant association was severed on account of the change of Dr. Bieser's residence. His association in paediatric and general practice with Dr. J. H. Fruitnight, a well-



known general practitioner and pediatrician of New York City, has been long and satisfactory to all concerned. Much of his knowledge of medicine and surgery does he owe to his preceptor, Dr. Charles H. Richardson, of New York City.

But during all this time his favorite studies and investigations along psychological, occult and similar lines had not been neglected, but more thoroughly investigated. There lay his desires; but he could not accept the various theories that were advanced. Starting with the works of Prof. Kennedy and James Coates, and going over the numerous books, among them Bernheim's, Moll's, Lucky's, Mrs. Eddy's, Flower's and many others, he could not but help disagreeing with much that was written by them. He was looking for something to apply for the relief of diseased and depraved humanity, and for the betterment of the healthy. He wanted only that which could be applied with good and not harmful results; what was dignified; what did not stretch the imagination, and aided in relieving persons while still on earth—or, in other words, what was practical and not merely theoretical. He saw that all living beings were struggling against the destructive forces of nature; that those who survived did so by means of one weapon—adaptation; that adaptation was materialized by intelligence (syn.-mind, psych, spirit, soul, etc.) through knowledge and experience—individual and collective; that theories and doctrines were merely the

expressions and symbols of ideas in individuals of phenomena observed, and that the most of them were the result of fragmentary or partial knowledge. He recognizes matter, energy and intelligence phenomena; that one set of phenomena requires the presence of the other, or others, by causation or association for manifestation. Therefore he did not bind himself to any system or by any theory, did not allow himself to be limited even by science (believing, as history often shows, that what is science to-day may be nonsense to-morrow), but proposes to investigate honestly all sorts of phenomena, not only to satisfy his thirst for knowledge, but also to extract the gems of truth from all systems and practices, so that he will be able to apply them intelligently and with benefit to the highest as well as the lowest and most ignorant of humanity who may appeal to him for aid.

At present he is a firm believer in the doctrine that in disease the correction of the disturbed functions will restore health no matter by what means the restoration of functions are accomplished; that from his aspect of life a healthy person needs only food, air and water in proper quality and quantity; a proper state of mind and knowledge to adapt himself to his environment; to regulate and to control his instincts.

He is a resident member of the Academy of Medicine of New York City, a member of the New York County Medical Society and of the New York Medico-Surgical Society.

This is honesty: To fill the requisitions of thy own nature, to render to the Eternal full interest for the genius, the aptitude, or even the single talent which has been lent thee. Honesty is the truth of the heart, and the truth of the lips;

it is the true heart-feeling poured forth in true utterance whether of word or deed. The life of an honest man is harmonious. The honest integral heart is a strong and sound rock, on which men may build securely.—A. W.



## THE SPIRITUAL SIGNIFICANCE OF SUGGESTION.

MARY SCOTT FIELDING.

IT is sometimes said by those who do not thoroughly understand the work, that suggestion deals largely with the material side of things, and in an unusual degree ignores spiritual processes. This is supposed to be especially true of suggestive therapeutics, which in the estimation of all metaphysical healers, of whatever ilk, is of the earth, earthy. The foundation upon which these claims is based is that suggestive therapeutics, instead of addressing itself wholly to the mind—the source of all physical ailments or inharmony, proceeds to deal also with functions of nutrition, elimination, etc., thus recognizing effects instead of causes. Others claim that the inhibition of pain, if that were possible, would be a detriment rather than a blessing to humanity, and that the rooting out of all mental states of worry, grief, etc., would tend to make us inane where we feel the most deeply; and that we should eventually become unfeeling automatons, so to speak, without much sensation of any kind.

It may be well to consider these objections, that we may see if they have any foundation in fact. Some people speak of the material side of things, as if that meant a side that was separated and apart from a higher and more desirable side. Pray you, what other side of things are we cognizant of? All impressions are conveyed to our consciousness through the channels of the senses, these wondrous avenues through which we become aware of our relation to the universe and all that is therein; through which all sensations of joy or pain, light or dark, cold or heat, beauty or ugliness, reach us. Ages upon ages were spent

in the patient development and adjustment of the senses, that we at last might be able to interpret our needs and fit ourselves into the scheme of creation. Through the senses men begin to recognize the necessity for an over-ruling providence in order to account for the wonderful workings of nature. The mysterious stars, studding the midnight heavens, the moon waxing and waning in regular sequence, the sun, and all the varying phenomena of the seasons, spoke of a power behind it all. The earlier forms of religious worship was the feeble attempt to propitiate the unseen and mysterious agencies that worked in and through nature; the ideals of the people changing as their knowledge increased, and their terrors disappearing as they learned to adapt themselves to their environment, until finally all the forces of nature are recognized to be friendly in their operation.

The ideals of the Greeks concerning their gods were those of men of exaggerated strength and proportion, possessing the faults and virtues of humanity, endowed with the perfection of physical beauty, but lacking that higher spirituality which characterized the conceptions of men later, when their thoughts were turned inward towards the needs of their own expanding souls. And who will deny that this inner development was brought about through the medium of the senses, which are the connecting link between us and all things external to us. The darkened soul of Hellen Keller, born blind, deaf, and dumb, was cultivated through the sense of touch, which in accordance with the law of compensation was developed in her in a marvel-



ous degree ; until now few, if any, girls of her own age eclipse her in her studies. She uses a typewriter with great facility, and seems to have merged all the senses in one—that of touch. Some scientists claim that there is but one sense strictly speaking—touch ; the waves of ether touch the eye, and we have the sensation of light ; the sound waves touch the tympanum of the ear, and we have the sensation of sound ; food, etc. touches the delicate touch-corpuscles, and we have the sensation of taste ; odors touch the olfactory nerves, and we have the sensation of smell ; the special nerves of feeling which extend from the brain to the surface of the body, are touched in an infinite number of ways, and we have the sensation of feeling.

Dr. Dutton, in his excellent work—"Etiopathy, or Way of Life"—remarks as follows : "The senses are perceptions of the soul through various avenues that relate it not only to *external* things, but to other or inner realms of being. We may enumerate as senses the following, viz.: hearing, seeing, smelling, tasting, feeling, the muscular, common, moral and psychic sense. The latter includes all other senses. The senses are diversified, not by any diversity of Spirit that knows all things at all times, but by the avenues or organs through which the soul perceives the properties and states of external things, and the real nature of eternal things. To the common mind the sense (perception) is sometimes confounded with the organ or avenue of sense, but this is an error. The sense is a perception of the soul (self-conscious, individual center of being)." The strongest argument then, in favor of suggestion is that impressions may be sent through the avenue of the senses to the soul, that it may learn how to better govern the wonderful mechanism of the

body, and keep it in perfect harmony, so that health and peace may reign. Who will call this a purely material process? None, surely, who can understand it.

Pain has been one of the greatest educators of humanity, the desire to lessen or mitigate pain of all kinds has led to the present high state of civilization. The development of the arts and sciences has been patiently wrought out that better conditions, creature comforts, and the things that are calculated to minister to the sense of beauty and harmony might be possible. So long as we possess the senses—these avenues to the soul, there is no danger that pain, either mental or physical will disappear. That the soul shall dominate and control the sensations, instead of allowing the sensations to control and dominate it, is the aim and hope of the suggestionist.

There is nothing to be gained by indulging in grief or worry; these act as poisons to the physical body, throwing it out of harmony and health, and rendering the days of one's life miserable as well as useless; for nothing paralyzes the efforts towards work of any kind like worry. The person who has learned not to worry *has not learned not to feel*, but to accept and make the best of any condition that is beyond his power to change or improve. Such people are logical and sensible, but there is no danger of them becoming inane, or unfeeling, simply because they do not indulge in useless destruction of their health and happiness. Auto-suggestion then, becomes an intelligent agent, operating for the benefit of both mind and body, whose functions, while we inhabit this earthly tabernacle, at least, are inseparably related.

"There is no axiom plainer" says Henry Wood, "than that the higher



should control the lower, and no one but a positive materialist can deny that man is above his body. The 'fall of man' consists of his dropping into subjection to his animal nature. When the body rules it soon becomes an unrelenting tyrant, but, if it occupies a secondary place, it is serviceable and beautiful. Man must assert his superiority. Spiritual victory must be achieved and old things become new. Desire and aspiration are laws of growth. Demand brings supply, and nothing in the universe can hold it back. Every soul is invested with a divine dignity and should reign in its own kingdom."

The Christian science healer employs suggestion in the healing of diseases, the "affirmations," "denials," "spoken word," and "unspoken word" too, are all auto-suggestions, and herein lies the secret of the healing power, and also of the failure to heal in cases where suggestion alone, unaided by attention to hygienic and dietary measures is not sufficient to effect a cure. All so-called metaphysical healers also use suggestion in their work, because it is impossible to avoid doing so whether the healer is cognizant of the fact or not. A new train of thought is substituted for the old, and hope soon takes the place of despondency. Hope is stimulating and exhilarating in its effect, and consequently, stimulation of the physical functions is the natural reflex action of the mental conditions. Magnetic healers, also, may talk of the Magnetic fluid, etc., but it is not difficult to demonstrate that suggestion does the work, by awakening the

expectancy of the patient, who believes he is being cured, and his thought becomes hopeful, where before it was despondent. Suggestion alone, by its stimulating power will put many on the road to health who have no organic disease, but as in the case of the Christian scientists, there are many failures, where functional derangements are ignored and improper assimilation and elimination remain uncorrected.

Some time ago a lady of my acquaintance, a Christian science healer, lost her only son, a boy of nineteen, through typhoid fever. Strong in her faith, she did not call in a physician, and the boy died from lack of proper care, it would seem, as he was naturally strong, and under ordinary circumstances one would have expected his recovery. The poor mother vainly trying to account for his death sent for an astrologer, who cast his horoscope, and found that the boy was under malefic influence from his ruling planet at that time of year, and the mother tried to reconcile herself to what she considered the inevitable. She struggled hard to maintain her faith, but the light has gone out of her life, for the boy was unusually devoted and sympathetic in his relations with his mother. This is one of many lives lost for lack of the needful attention to the *material* side of things, and the planets were made the scape goats! They are a long way off, and perhaps they do not mind, but one is reminded of the sage remark of lazy Old Hundred, one of Mrs. Stowe's negro philosophers,—“the world turns round on 'scuses'” (excuses.)

---

Growth, birth, and the sexes—all these words belong to the mind; for there is assuredly sex in the mind, though not

the same. A masculine mind is sometimes found in the woman, and a feminine in the man.—*Emerson.*



## THE PRIZE COMPETITION.

**I**N the prize competition, many interesting papers were sent in, and in most cases the questions were answered in an intelligent manner. A large number of the answers were too brief, others unnecessarily long, others, again, were almost *verbatim* copies of parts of the mail course. The replies to the last question—"what are your beliefs about magnetic healing, and reasons for same?"—are more different in character than the replies to any of the other questions, doubtless because there is more diversity of opinion on that point than on any other in connection with the work of healing. Herewith we append a number of the replies, which are interesting, representing as they do, both sides of the question:

### **Believes it is Suggestion.**

My beliefs in magnetic healing are very feeble. I am convinced that suggestion is the all important factor in producing or effecting a cure. Faith, implicit faith, is established in the mind of the patient. The magnetic healer leaves no doubt in the subject's mind as to the trouble disappearing. The auto-suggestion is the prime healing power effecting the result. Every movement that the healer makes is a suggestion that inspires the patient with faith. His whole treatment, in my opinion, consists of a series of suggestions, and if the patient is not highly suggestible, the effect will not be favorable.

### **Thinks there is a Magnetic Force.**

I believe there is a power or force emanating from persons, carrying with it vitality and health, which may properly be called Vital Magnetism. I believe vital magnetism may yet yield posi-

tive evidence that it does heal, and joined with verbal suggestion (the touch of the hand being verbal suggestion) it may eventually be the greatest curative force yet made known. Magnetism really may be an all-pervasive "psychic" force, and not a mere emanation from the physical body,—but a thought force, a will-power expressing itself in the eye, hand and voice; and if proved to be so, "suggestion" must be the chief instrument for conveying this psychic force to the patient.

The reasons for the above beliefs are as follows: First—Vital magnetism has not yet been fully described or even discovered. Second—That such a force does exist is very evident from the experience of many eminent men from the time of Hypocrates to the present day. The present day science, especially in psychological studies, is demonstrating that ideotherapy (suggestion) obtains on a scientific plan, the same result that magnetic healing does on what must be largely credulity.

### **Suggestion, Pure and Simple.**

As far as my knowledge goes, I am led to believe that every cure by so-called animal magnetism is nothing more or less than suggestion, pure and simple. I do not deny the possibility of a magnetic fluid, but I have never performed a cure, or given a scientific test in hypnotism wherein suggestion did not play a more or less prominent part. I have a friend who is a magnetic healer; he believes himself possessed of a wonderful amount of animal magnetism. I have been with him in the treatment of the sick and in scientific experimenting, but he has never been able to prove to me in one instance that such a thing as a mag-



netic fluid exists. I am not prejudiced against theory at all; I am willing to be convinced whenever the truth presents itself. My experience in psychological phenomena is limited indeed, as compared with that of many others, but from what experience I have had, and after reading such works as those of Hudson, Bernheim, Moll and many others, I have as yet to be convinced that animal magnetism really exists. Therefore I am led to believe that suggestion is the great force that so-called magnetic healers are using. I have cured a number of diseases, from simple headaches to a case of insanity, and I attribute the cures to the simple power of suggestion. Suggestion is a subtle force, that if rightly directed, is one of the mightiest forces at our command.

#### **Suggestion the Whole Secret.**

It is not possible to prove that there is no such thing as magnetism in the healing process, but there is not the least doubt that suggestion is the fundamental principle by which all the cures of the so-called magnetic healers are made. The reasons for such beliefs are that all the phenomena of so-called magnetism, or magnetic healing, can be accounted for by the law of suggestion. In the first place the power of suggestion is at work from the moment a patient decides to go to a magnetic healer, and altho the operator may not say a word when treating his patient, still the auto-suggestion is sufficient to work a cure in certain cases. Most magnetic healers give such suggestions as "I can cure you, your troubles will disappear, you will feel the magnetism pass from my hands to the diseased parts of your body," so you will perceive that altho the magnetic healer may not understand suggestion, or may say that he does not

adopt such, still he cannot avoid using suggestion if he tried to do so. His appearance, tone of voice, every word he utters, confidence in his own ability, the confidence of the patient in him, and the thought that he has come for the express purpose of being benefited, are all powerful suggestions. During the treatment the healer holds the patient's head between his hands at intervals, and at the same time the patient knows every touch is intended to relieve his trouble, and in this way auto-suggestion is brought into play. From all this we make the deduction that the healing force lies within the patient himself, but may be aroused into activity by extraneous impressions. We trace five avenues through which impressions may be received. These avenues are the five senses, and since every impression through the senses is a suggestion, it is evident that anything which would stimulate the vital force into activity must be either nutrition or suggestion.

#### **Magnetism Alone of no Value.**

I believe that magnetic healing has been attended in some cases with good results, but in that system we find nothing original, or of itself, as it is a combination of massage, osteopathy, suggestion and hypnotism. The patients of magnetic healers are almost wholly of the class known as somnambulists. By using direct suggestions and causing the patient to use auto-suggestion, many doubtless experience relief, but I never knew, or heard of a single instance where a patient was benefited except in cases where strong suggestions were given even before beginning treatment by these much advertised "vital magnetists." The *modus operandi* is generally this—the healer rubs his hands together vigor-



ously, so as to produce heat by friction, then places the right hand on a so-called plexus, and the left on the diseased or painful spot, at the same time saying to the patient that the circuit is now complete and the vital current is passing from my body to yours and back again. The patient is continually being given the most powerful suggestions during the entire treatment, the relaxed or hypnotic stage being induced by continuous suggestions which the patient begins receiving the moment he makes up his mind to take treatment. These treatments are given in a great majority of cases by very illiterate people, who style themselves "healers" and who have not the least knowledge of anatomy, or the physiology of the human body.

My reasons for these beliefs are founded upon knowledge and observation gained by taking the course of (so-called) magnetic healing at Nevada, Mo.

#### A CURIOUS EXPLANATION OF MAGNETISM.

According to this question, I have to state my opinion about magnetic healing; consequently, I have to be honest, though I may differ somewhat from your judgment in this question.

I consider magnetic healing as a fact, and believe magnetism to be an extremely subtle and invisible fluid, which was left as molecules (atom like globules) after the simple forms of matter (all globules), as oxygen, nitrogen, hydrogen, etc., were combined in new compositions of matter by the creation of the world, and which pervade everything as a so-called magnetic fluid, that gives vitality to every animated being, as well as other porous products of creation, as plants, metals, wood, etc., and is therefore, also called "Vital magnetism."

While I do not question the beneficial and curative effects of the different sys-

tems of therapeutics, I do not hesitate to pronounce Vital Magnetism a powerful healing agency, which will reach and cure nearly every ailment of mankind, provided it is not a disease arising from hereditary taint, constitutional defects, and organic causes, which can never be cured in this world; for, as above indicated, Vital Magnetism takes its resources from nature itself, which in its bounteous storehouse supplies it with all necessary auxiliaries: pure, healthy blood, a sound nervous system, fresh air and sunlight. The food we eat, the water we drink, and the pure air we breathe, transplant it to our system, where it only awaits further and sufficient development to be transmitted by personal contact with the bare skin from the operator to the patient; the nervous systems of both acting as conductors. The magnetic force of the sound and healthy operator is thus brought to bear directly upon the nerve centers of the patient, and as every part of the organism has its center of action in the central nervous system, the normal condition of the disturbed organs and functions is soon re-established.

A knowledge of the plexuses of nerves situated along the spine where branches are leading to or supplying the different vital organs, is therefore essential for the intelligent appliances of Vital Magnetism, in order to operate correctly and successfully.

#### A REASON FOR THESE BELIEFS.

In giving the reasons I have to repeat some of that previously mentioned under the preceding question.

Magnetism is the invisible and extremely subtle fluid, which was left as molecules after the simple forms of matter (all globules) as oxygen, nitrogen, hydrogen, etc., were combined in new



composition of matter at the creation of the world.

As all objects are composed of round globules, they must be porous, occasioned by the impossibility of round globules forming a perfectly solid mass. It is between these openings or pores that the last remaining globular molecules find a free passage through all objects in the universe.

In the unobstructed passages of these infinitely small molecules, moving in infinite numbers, are wonderful effects produced, and for convenience we will call those molecules *magnetic fluid*.

The smallest insect, the most simple form of vegetable, glass, metals, wood, water, etc., as well as the more noble formation of matter *in man* are pervaded by this fluid, but it is generally inactive, or nearly so until put in motion by the friction of some other globules striking against it. This fluid is often collected in the electric machine and is then called electric fluid, consequently electricity is compressed magnetic fluid.

A small portion of it, conducted from an electric machine into an animated being (men or animals) produces singular effects, as drowsiness, etc., and a very large portion of it will cause death, by forcing asunder the globules of which men and animals are composed.

The hairs on a man are continually collecting small portions of the magnetic fluid from the atmosphere; woolen cloth also collects it and communicates it through the system, from which it again passes off to the atmosphere. A small portion of the fluid is always necessary to support life, by warming the blood with friction, as it (the magnetic fluid) passes through the pores; sufficient for this purpose is collected from the carpet and earth by the feet, which forms the south-pole of magnetism. The eye by

continually straining after objects, causes the fluid to pass off at the retina, which forms the north-pole (when awake). But change and relaxation, ebb and flow are essential to all things, so also to the flow of magnetic fluid through animated beings, etc. The nerves, by fatigue, with manual labor during ten hours or more, lose the power to draw the fluid up, and the eyes by fatigue with *looking* lose the power to throw off the magnetic fluid, which must now begin to ebb or run downward, entering in at the eye (which now becomes the south-pole, and passing off at the feet which becomes the north-pole.) The eye, being transparent, receives the fluid faster than it can pass off at the feet, which surcharges the system and produces natural sleep. In sleep there is a relaxation of the nervous system, and consequently the whole body is gradually invigorated, until the eye gains sufficient strength to open and change the magnetic current; receiving the fluid again at the feet (north-pole); this is called natural waking. In the waking state man is capable of forcing a more than natural magnetic stream from the eye; particularly if he desires to see or have the object toward which he directs the eye—this is called *will*; hence man is able to *will* a magnetic current from his eyes.

The magnetic fluid can pass through the pores of all substances (except animal fat), and consequently the current thrown out by the *will* can be sent to another person's eyes, which (if awake) will likewise be a north-pole, and offer an opposing current. Meeting from opposite directions the weakest must be turned. Hence, if a strong man *will* a magnetic current from his eyes (north-pole), it must turn the weak current of a weaker person's eyes, which now be-



comes south-pole, receiving magnetic current from the south-pole of the strange man's eyes. In nature when the eye becomes the south-pole the person is in a natural sleep. Consequently when by magnetic will, the eye of the weaker person is in magnetic sleep, he can be a magnetic somnambulist.

Many diseases are obstructions in the pores of the body. The magnetic fluid carries off all obstructions in its passage through the pores of the system; hence those diseases are carried off from the system by the magnetic fluid in its passage through the pores of the system.

Still I admit that suggestions are the fundamental principle by which all the cures by magnetic healers are made. I could not imagine a magnetic healer who would not make suggestions to his patients. His very appearance, facial expressions, tone of voice, every word he utters, the handling of the diseased part, the request to have confidence in his ability, the fact that the patient knows he has come for the purpose of being healed—are all powerful suggestions. Hence, *Magnetic Healing and Suggestions are co-operating in the great HEALING ART*, and have already done wonders of which I could give several very important statements out of my own experience, but this does not belong

to my answer to above questions.

#### Believes it is Suggestion.

I believe the Magnetic Healer, if well posted in "suggestive therapeutics," is the "ne plus ultra" of all suggestionists, because Magnetic Healing has been known and practiced from time immemorial. In all countries and in all ages it has to some extent, and in some form been illustrated, and its application in the treatment of disease has been followed by most marvelous results, which are substantiated by competent and reliable testimony. Therefore, it has the advantage of antiquity, and it savors of the mysterious, which is very attractive to a great majority of human beings. To be brief, *I believe it is nothing more or less than suggestion, aided by an influence produced by the supposed wonderful gift of the operator*,—which acts as an open sesame to the credulous mind within, assisted by the sentry, or the auto-suggestions of the patient.

[This reply is from a well known M. D., who is in constant practice along this line of work, even advertising himself as "The Greatest Magnetic Healer of the Age." His opinion is therefore of value, and he certainly understands the law of suggestion and gives it due credit.—ED.]

### TEACHER EVERYWHERE.

Wise indeed is he who finds his teacher everywhere—in stone and star and scroll, in man and child, in the present and the past, in boundless Nature. Who would exile Life from any point in space? Is there an atom that is not conscious? And is there not motion and that which moves, both in ourselves and everywhere without? The fall of a leaf, the chance word of friend or foe—both show us the workings of forces that, as the agents of

Law, might help in the downfall of nations. We must interpret other minds by ours; but we must learn to understand our own by those around us. Mind is something more than our own mind. Only a fool in his pride will think that "that man" at any rate can teach him nothing. There is naught existing from which we have not much to learn.—*The Path.*



## A CLINICAL REPORT.

H. A. PARKYN, M. D., C. M., PRINCIPAL OF THE CHICAGO SCHOOL OF PSYCHOLOGY,  
4020 DREXEL BOULEVARD.

(Continued.)

Mrs. B.— This was a case of chronic constipation due to a congenital stricture of the intestine. The patient is 35 years of age, and the first natural movement of the bowels she ever experienced occurred seven years ago, when she had the stricture dilated. After the dilation, the bowels moved naturally for four days. Soon they ceased to act without assistance, and remained in that condition until she came to this clinic for treatment.

The patient had suffered all her life from amenorrhoea. Menstruation had at no time lasted quite 24 hours. We treated her five times without any apparent relief, but she reported after her sixth treatment that she had a slight movement of the bowels, and had experienced for the first time the normal desire for defecation. When the patient came for her eighth treatment, she reported that the day after her last treatment, the bowels moved normally seven times.

The patient attended the clinic three weeks more before she was discharged, cured, and during that time she had no return of the complaint. Although this case was dismissed last June she came in a few days ago to report her progress. She reported that she had not been threatened in the least with constipation and much to her surprise, the last two menstrual periods had lasted four and six days respectively.

This patient asserts that during her whole life she had been taken by relatives from place to place and from physician to physician without obtaining

the slightest relief, until the dilatation mentioned above had been performed, and that the majority of the physicians consulted, agreed that a stricture of the intestines was the cause of her complaint. The general health of this patient was very much impaired, the general lack of nutrition was marked and the sphincter ani was badly contracted. So pronounced was this condition of the sphincter that it was alone sufficient to have produced the constipated condition.

We determined, before proceeding to examine the patient for a stricture, to relax the sphincter muscle by suggestion. With the relief of this condition came the permanent relief of the constipation. So complete was the cure that it was not considered necessary to make any further examination, and although the stricture of the intestine may still exist, it is quite evident that it does not of itself, interfere in the slightest with the action of the bowels.

In the treatment of this case everything was done to increase the general nutrition by exercising, regularity of diet, and hygienic measures. In order to relax the contracted condition of the sphincter the patient was informed that as her general health improved, and the muscles all over her body grew stronger, she would have more and more control of them, both in the way of relaxation and contraction.

It was explained to her that the control of the sphincter muscle was a matter of education; that a young child or a young pup exercises no control over the



sphincter muscle until taught to do so by his superiors; that when he learns to exercise this control he can prevent the action of the bowels for many hours after nature has given warning; that to enable him to postpone the demands of nature, the relaxation of the sphincter muscle is inhibited; that if this prolonged and voluntary contraction of the sphincter muscles is persistently repeated, an unconscious and obstinate habit of contraction is formed, so that it is only with great difficulty that defecation is possible, and lastly that this condition of contraction will produce chronic constipation.

Mrs. R., the next case, came to the clinic suffering from nervous prostration. She had taken several rest cures, and had spent months at different well known mineral springs without receiving benefit. Six months before coming here for treatment she had given up all hope of recovery and had contented herself with staying at home and dosing herself with patent medicines. After a great deal of urging on the part of a friend she reluctantly presented herself for treatment here.

On examination she was found to be very anemic, hysterical, hypersensitive and her weight forty pounds lower than normal. She suffered greatly from dyspepsia, constipation and insomnia. Her appetite was poor and her diet was limited to a very few articles. The patient complained continually of intense weakness and pain in the lumbar regions. She had "prolapsus uteri."

After the first treatment she made the statement at her home that she was greatly improved. She prided herself on being a hopeless invalid, and when this statement of hers was repeated by her friends it annoyed her so that for over a week she refused to come back to

the clinic, apparently for fear of being cured.

During her absence, however, she had followed out the suggestions given her during the first treatment, and her restoration to health was so marked that she was compelled, in spite of her convictions, to acknowledge that she had received marked benefit. The progress made in her case showed itself in the restoration of the normal action of the stomach, bowels and general circulation. When she did return for treatment she entered very heartily into the work, and within four weeks following she gained sixteen pounds in weight. At the present time she weighs more by several pounds than she ever did. The insomnia did not leave her until she had taken about six treatments upon her return.

The line of treatment followed up in her case was in the form of encouragement. It was pointed out to her that other people had suffered as she had suffered and had recovered, and there was no trouble present in her case which it was impossible to relieve; that all she lacked was nutrition, and this could only be obtained from the food taken in the stomach; that a certain amount of food yielded just a certain amount of strength and nutrition; that by taking twice this amount of food she would obtain just twice as much energy, and that as soon as digestion and assimilation could be started normally, she would be able to eat more and more food each day until it would become possible for her to derive more energy than she was expending, making in this manner her strength and weight return to her.

Under suggestions of this sort, her appetite rapidly increased, and in a few days digestion and assimilation proceeded perfectly, so that after this condition showed itself, her recovery was simply a



matter of time.

Miss W— also complained of nervous prostration, but unlike Mrs. B. she appeared to be in perfect physical health, and every function in the body was in thorough working order. Her condition, however, had been produced by a sudden shock. While crossing the street one day she was knocked down by a team of horses and narrowly missed being run over by a cable car. After the accident she was confined to her bed for several weeks, and every time the attention was turned to the accident she would experience great mental agony and depression. Although she had received but a few bruises and scratches from her fall, still, every time her thoughts turned to her escape, she would imagine that the worst that could have happened to her, was taking place. At such times she would shudder all over and sometimes scream as she imagined she was being ground under the wheels of the car.

Although she ate large quantities of food at this time she did not appear to have the slightest bit of energy and was as helpless as a child. The accident had happened about seven months prior to her attendance at the clinic. Nevertheless when she did present herself she was a confirmed physical coward. She

was so timid that she dared not venture on the street by herself and she would almost faint every time she saw a horse and carriage or car. After a month's daily treatment the patient was restored to her former healthy condition and has had no recurrence of her distressing condition.

In the treatment of this case we resorted to simple but firm suggestions given in a very positive tone of voice. The suggestions consisted of simple declarations that her condition was leaving her completely, and would not return under any circumstances; that she was brave and strong; that the cars did not run over her, and that hence not having received any pain, any sensations which she imagined she would have received, had she actually been injured, were simply imaginary and altogether likely to be greatly exaggerated. Under this line of treatment the thought was gradually rooted out simply by repetition of these statements.

It is by repetition alone that we acquire knowledge; and in this case it seemed as if the repeated suggestions became her unconscious thoughts. As these new thoughts were implanted the old ones completely disappeared.

### THE LEGEND BEAUTIFUL.

'Twas thus the Dervish spake: "Upon our right

There stands, unseen, an angel with a pen,  
Who notes down each good deed of ours  
and then

Seals it with kisses in the Master's sight.

Upon our left a sister-angel sweet  
Keeps daily record of each evil act;

But, great in love, folds not the mournful  
sheet

Till deepest midnight, when, if conscience-  
racked,

We lift to Allah our repentant hands,  
She smiles and blots the record where she  
stands;

But if we seek not pardon for our sin,  
She seals it with a tear and hands it in."



# SUGGESTION.

PUBLISHED MONTHLY BY

SUGGESTION PUBLISHING COMPANY,

Office: 4020 Drexel Boul., Chicago, Ill.

## EDITORIAL.

**X** When this paragraph is marked with a red and blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

### OUR ADVERTISEMENTS.

Our advertisements are particularly interesting as they represent some of the most remarkable results of scientific research in the field of *materia medica*. We aim to carry such as are in keeping with the progressive spirit of our magazine, and strictly "up-to-date" in every respect. As this is the best means of keeping ourselves in touch with the newest and latest in these lines, it is to be hoped our readers will avail themselves of the opportunity, and read the advertising pages each month. When writing advertisers, kindly do us the favor to mention SUGGESTION.

### SOMETHING FOR NOTHING.

The offer of our premium book, "Secret of Sex," will hold good for a limited time only. Intending subscribers and those whose subscriptions have expired should avail themselves of this offer while it lasts. We will send it absolutely free on receipt of all subscriptions during the month of March.

### RAPIDLY INCREASING CIRCULATION.

The rapidly increasing circulation of SUGGESTION proves that it is recognized as the best exponent of therapeutic suggestion in circulation. Three hundred new subscribers for February brings our circulation up to five thousand. We shall double this figure in six months, by all indications.

### LIQUID MAGNETISM.

Although the Magnetic Healing Cup has only been on the market for a few months the manufacturers are kept busy supplying orders. Liquid magnetism is meeting with much favor from physicians and others, who appreciate its vitalizing force and healing qualities. The potent and universal magnetic force by this newly discovered process is collected and conveyed to the fluid, which on being drunk, is directly taken up by the circulation and distributed through every part of the organism, vitalizing and regenerating every cell in the body. Liquid magnetism is the elixir of life, the fabled fountain of youth, so long sought and at last discovered by patient and scientific research. In fact it is the life principle itself. All that is claimed for it is being substantiated daily. Truly science is making rapid strides toward



the minimizing of suffering. A card to the Magnetic Healing Cup Co., Room 27, P. O. Building, Station M., 4000 Cottage Grove avenue, Chicago, Ill., will bring the reader full particulars.

### RATIONAL TREATMENT.

Dr. J. W. Dinsdale's Sight and Hearing Restorers are by all accounts meeting with marvelous results. Massage of the eyeball and inner ear certainly increases the blood supply to these parts, and when it is remembered that blood is the healing medium, it is evident that everyone suffering from chronic eye and ear troubles would do well to write to Dr. Dinsdale.

### ELECTRO-THERAPEUTICS.

Every intelligent physician should familiarize himself with electro-therapeutics. It is not a difficult study. The McIntosh Battery and Optical Co. furnish free a fine catalogue which should be in the hands of every all-round physician. A stamp will put you in communication with the above firm, whose excellent standing is unquestioned.

### CARRIED OFF PRIZES.

The following fifteen-mail course students were successful in carrying off the prizes offered for the month of December by the management of the Chicago School of Psychology for the best examinations. The names are given in alphabetical order, not in order of merit:

Dr. C. C. Dibert, Buffalo Mills, Pa.  
Nelson Seely Davis, 149 Merrimack St. Haverhill, Mass.

Thomas Morgan Edwards.  
Rev. Johannes Heiniger, Jersey City, N. J.  
Rev. Albert Kreuter, Olney, Ill.  
George Leonard Kurtz, Room 144, New Ins. Bldg., Milwaukee, Wis.  
E. R. Kennedy, Cherryvale, Kans.  
John Laird, M. D., Ph. D., Diamond, Arkansas.

William S. Marion, Charleston, S. C.

J. B. Oliver, M. D., Brazil, Ind.  
Charles Albert Russell, 89 Chestnut St., Everett, Mass.  
John George Reese, 123 W. Market St., Jefferson, Ind.  
J. W. Robbins, Tuscola, Ill.  
S. Irvine Stone, Helena, Montana.  
Charles Du Bose Walker, Singer Mfg. Co., Macon, Ga.

John Laird, M. D., Ph. D., Diamond, Arkansas, carried off first honors and the gold medal; John George Reese, 123 W. Market St., Jefferson, Ind., the silver medal, and Rev. Johannes Heiniger, Jersey City, N. J., the third prize—a copy of Dutton's Anatomy. The remainder of the prizes are books, including Dutton's Etiopathy, and some of Fletcher's works.

### VRIL CORDIAL.

Vril Cordial, we notice is being largely advertised in the leading medical journals. This fact alone speaks well for it, as it is only successful things that can afford much advertising. This specific acting on the organs of nutrition and digestion with great stimulating force, is a powerful agent in rebuilding diseased and worn out tissue. In fact the problem of life and health is solved when the law of supply and demand is satisfied. This Vril Cordial claims to do. The cost is so slight, anyone might try the remedy, especially as Dr. Armstrong makes the unparalleled offer of refunding the money if the purchaser is not satisfied.

### THE SMITH PREMIER.

The Smith Premier certainly cannot be excelled as a typewriter. We are using several of these machines in our office, and find them eminently satisfactory. True, machines may be bought for less money, but the durability and sterling qualities needful in daily hard work, prove that a good thing is the



cheapest in the end, in the matter of typewriters as well as anything else.

Dr. Taylor, in his interesting article on Magnetic Massage, evidently leans toward the old idea that a magnetic fluid passes from the hands of the operator to the body of the patient. It is quite true, as Dr. Taylor says, that "there is evidently a something imparted in the operation which differs according to the operator, and is not governed by the operation." We do not, however, prefer to call it Magnetism. There are personal antipathies and attractions, the cause for which are not always explainable; which would account in many cases for the preference shown by certain patients for certain operators. Many families have their own favorite physician, and have absolute faith in his judgment, while they might have no faith at all in a physician of quite as good standing and skill. No two personalities are absolutely alike, and the same things appeal differently to different people. A blind man might be attracted to a person by his voice or manner, and the same person might be repulsive to him if he could see him. Suggestion and auto-suggestion will adequately cover the ground in these cases of preferment. Association of ideas is also a potent factor in personal likes and dislikes. A family name sometimes calls up pleasant recollections or otherwise. Sanders may be associated in the mind with things undesirable, because someone we have known or disliked bore that name, while another name may appeal to us in a different way altogether. The mysterious magnetic fluid is an outworn theory, one of the things we may safely relegate to the past, while suggestion intelligently answers all the phenomena attributed to its efficacy in healing diseases.—[Ed.]

### THE NEW FINGER—*Coup de grace.*

According to promise we present our readers with a photograph of the hands of the woman who claimed to have grown a new finger. It will be seen that the first joint of the index finger of the left hand is slightly shorter than that of the right hand; and also that the nail of the right hand has been cut away in order to make the difference in length appear as slight as possible.

After the most careful and unprejudiced investigation, we find that the whole story was a fabrication from beginning to end. An interview with Dr. Green, of Ravenswood, who dressed the finger, reveals the truth that the matrix of the nail was not cut off,—that a small piece of the end of the fleshy part of the finger was severed, and that it healed, and naturally enough a new and imperfect nail grew in due time. It is quite evident from the photograph that the piece cut off has not been replaced, and there is nothing unusual in the healing, which was perfectly normal in every respect.

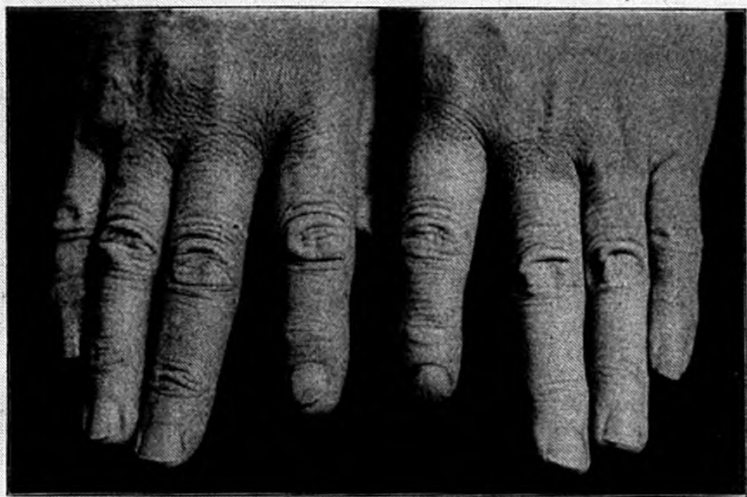
At the time the finger was dressed, the woman, Mrs. Graham, insisted on having the finger end stuck on against the wish of the doctor, who told her that an antiseptic dressing applied in the usual way would heal it up speedily. He, however, permitted her to have her own way, and put on the antiseptic dressing. The tiny fragment of bone not larger than a pin head shows that the merest trifle was cut off, and it is quite easy to see by the present condition of the finger what actually occurred.

It is scarcely needful to make further comment on the affair, such claims are invariably found to be false when thoroughly investigated. It does not seem to us that people who make



assertions of this kind can be quite *compos mentis*. But the most astonishing part of it all is, that Mrs. Nancy McKay Gordon of *The Hermetic Brotherhood*, should lend herself to such deception. A report of the case in the *Inter Ocean* of Sunday, February 18th, reveals the fact that Mrs. Gordon stated

of a spiritual illumination and occult endowment—whatever that may mean, which their followers vainly try to obtain. One of these "Teachers" a short time ago declared that she had gone out in the rain, when it was pouring, but that not a drop had touched her. She said the Lord was preparing her to



HANDS OF THE WOMAN WHO GREW A NEW FINGER.

her belief that a new theory had been discovered by chance, and that human beings, like crayfish, starfish and some orders of reptiles, have the power of reproducing parts that may be injured or destroyed. Now if Mrs. Gordon saw the finger as she states, it follows that she is woefully ignorant of healing processes, or she is deliberately placing herself in a position where her veracity must be seriously questioned. There is a great temptation on the part of these healers who are totally ignorant of anatomy and physiology, to excite the wonder of the unthinking by marvelous accounts of cures. They know little or nothing of science, and to cover their ignorance, pose as the possessors

walk on the lake as Jesus did, for her body floated in the bath tub. Such people with the merest smattering of education and a lamentable want of common sense are the spiritual advisers of hundreds of people, of the class who do not reason, but are governed by their imagination, to which they give unlimited rein.

There are wonders enough in natural science without manufacturing such absurd stories. There is no true reverence in such mockery. These people are "intoxicated with the exuberance of their own verbosity," and common sense and reason play little part in their pyrotechnics. They have a way of twisting facts that changes their



meaning, and of presenting half-truths so as to seem true to the illogical. This is a most dangerous mode of propagating lies. Tennyson says:

"A lie that is half a truth, is the blackest lie of all."

The woman whose finger was cut is no doubt a somnambulist as we use the term. She is very highly suggestible, and we should judge, not capable of making logical deductions on any subject of importance. She impresses one as a woman of kindly disposition, and no doubt she is a pleasant and obliging person; but her mental calibre may be easily estimated from her conversation. She claims to have clairvoyant visions, to be able to project her astral body, to be a pupil of spiritual teachers in the astral world, to have distinct remembrance of former incarnations, when she was an historical character and was beheaded (Marie Antionette). She also claims to remember having officiated as a priest of Luxore in a previous incarnation. She proposes to heal all diseases by divine electricity (?) and to cast out pain which she receives in her lap in the form of a serpent and throws out of the window.

It will naturally be inferred from these statements that the woman is either self-deceived through the workings of her imagination, or she is wilfully deceiving others by laying claim to abnormal senses and conditions. However that may be the fact remains that there was no truth whatever in her statements regarding the finger.

We have several other miracles (?) on hand which we intend to investigate. We are in receipt of the following, and Mr. Newman has been written to for the verification he offers in regard to the elbow joint.—Ed.

*The Religio-Philosophical Journal*, of San Francisco, reports that "Sugges-

tion" records the case of a young lady who grew a new finger and a new nail.

The editor, Bro. Newman, then says: There is a case which has come under our own observation in this city, where a new elbow joint of the left arm was removed for a space of six inches. The accident happened in this city within three months, and can be verified at any time.

This is somewhat out of the ordinary routine of nature's daily operations, yet is an added evidence of what the great God of Nature, Bro. Shelton's "I am," and Sis. William's "Mind," may do with and for us, his creature mankind; for to him, and to him, and to him alone, belong all the honor, glory and praise, forevermore, Amen! in proof of which we instance, from memory, a well authenticated case in Chicago, occurring some thirty to forty years ago, the names and dates of which we have forgotten.

A man with one leg an inch or so shorter than the other had gone to Chicago to have a surgical operation on his short leg. Dreading the operation he lay down alone and endeavored to sleep the night before the operation was to be. But his sleep was restless and fitful, in which he dreamed that Christ came to him, straightened and cured his leg. In the morning he arose with the dread of the expected operation yet on his mind and proceeded to dress, when to his amazement and joy he found his heretofore short leg was much too long for its former pants' leg—was indeed made whole. As the fact dawned upon him his joy knew no bounds; he ran, he leaped and shouted in thankfulness.

Many infants cry because they thirst for water. Milk does not satisfy this craving. Keep the little one well supplied with cool water.